The town of Rowandus, as has been noted, has a population of some 5,000 persons, the constitution of which shall be dealt with later. A town of this size qualifies as a municipality (Arabic, baladiya) and the qaimmaqam of Rowandus occupies, in addition to his own office, that of rais baladiya, a position similar to that of an American mayor, save that it is appointive rather than elective. Normally the rais baladiya in Iraq has a headquarters, comparable to the American city hall, and a staff of his own, including a treasurer and other officials. In Rowandus, however, there has not been any particular need for the institution of such a separate body, and "metropolitan" administrative requirements are met through qadha or district facilities.

The problems presented by town administration appear to be very slight. Public order is maintained by the qadha-police and minor violations of the civil code (few of the townspeople have recourse to "tribal law") as well as legal processes are handled directly by the judge. In comparison with the outlying districts, the town is relatively law-abiding, aside from a certain amount of juvenile pilfering. Quarrels among women are quite frequent, the cause most often a fight between their children. Such skirmishes begin with words ("prostitute" is a favorite), and degenerate to hair-pulling or an exchange of blows with kabkabs (a wooden sandal with a leather strap; in Arabic, qubqab or qabqab). The neighbors usually intervene, and rarely, if ever, does such a thing require official attention. Fighting between men is infrequent, but can become

dangerous if it reaches the point of knives. The blow 579
with the closed fist is unknown in Rowanduz, and one
strikes with the open palm or wrestles. Sticks or [411]
khunjirs are the next favored weapons in such an exchange,
and it is considered shameful for a man to bite or scratch
like a woman. As in other Islamic communities, quarrels,
sometimes quite serious, are much more common during the
fast of Ramadan. Four violent exchanges were observed
between women on one day during Ramadan. However, there had [682]
been in 1951 no homicides in the town for a period of three
years. Criminals of a higher order are at present unknown. [674]
The last of them, Nuri Bawil Agha, who dabbled in brigandage,
smuggling, and blackmail, now suffers life imprisonment for [682]
the murder of Isma'il Beg. Nuri is said to have often
arranged the theft of goods from merchants, and then to
have sold them back to the owners for appropriate sums.

The office of the mukhtar, Ra'uf Effendi, in Rowanduz 622
is peculiar, for it does not seem to have an incisive
everyday definition. It is not elective, and a mukhtar
is selected by the government with the more or less tacit
consent of his fellows. His work, such as it is, con-
sists in acting in liaison between the people and the
rais baladiya (at present, the qaimmaqam) and, to a certain
extent, being a guarantee for their good conduct. He is
without police authority, but acts to mitigate minor
quarrels between townspeople, and, with the force of
public opinion, as some power to command. He stands be-
tween the people and the government, presenting the